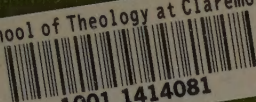


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THE
FRANCIS ASBURY
MONUMENT
IN THE NATIONAL CAPITAL

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Methodist
Historical Society

*Southern California-Arizona
Conference*



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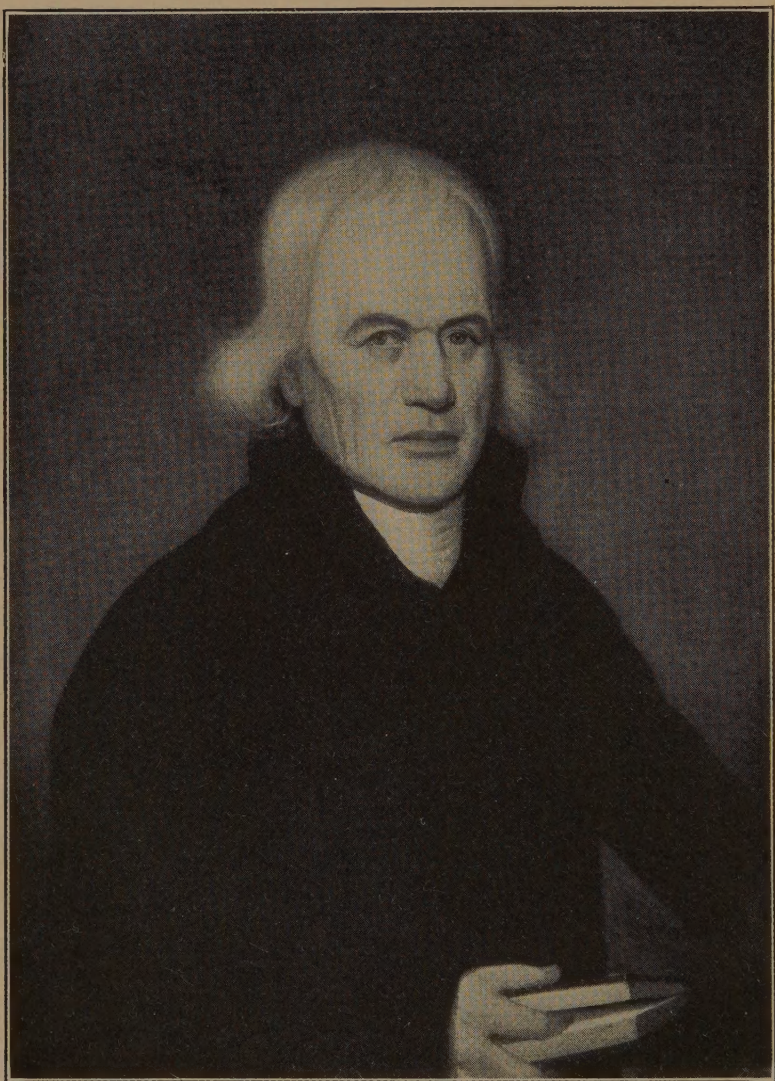
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FRANCIS ASBURY AT THE AGE OF 63

From portrait by Bruff, Baltimore, 1808. Original at Drew Theological Seminary,
Madison, New Jersey

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*Francis Asbury Memorial
Association*

The FRANCIS ASBURY Monument

In the National Capital

Commemorating the Heroic Work of Asbury and his Associate Preachers
in the Founding of American Methodism.

Built by Numerous Gifts of the Methodist People.

Ceremonies of the Unveiling, Wednesday, October 15th, 1924
with Addresses by President Coolidge and Others.

Story of the Inception and Completion of this Memorial.

Also Account of the Proceedings at the Mount Vernon Place
Methodist Episcopal Church, South
Tuesday, Evening, October 14th.

EDITORIAL COMMITTEE:

E. V. REGESTER

E. L. WATSON

H. K. CARROLL, Editor

Published by

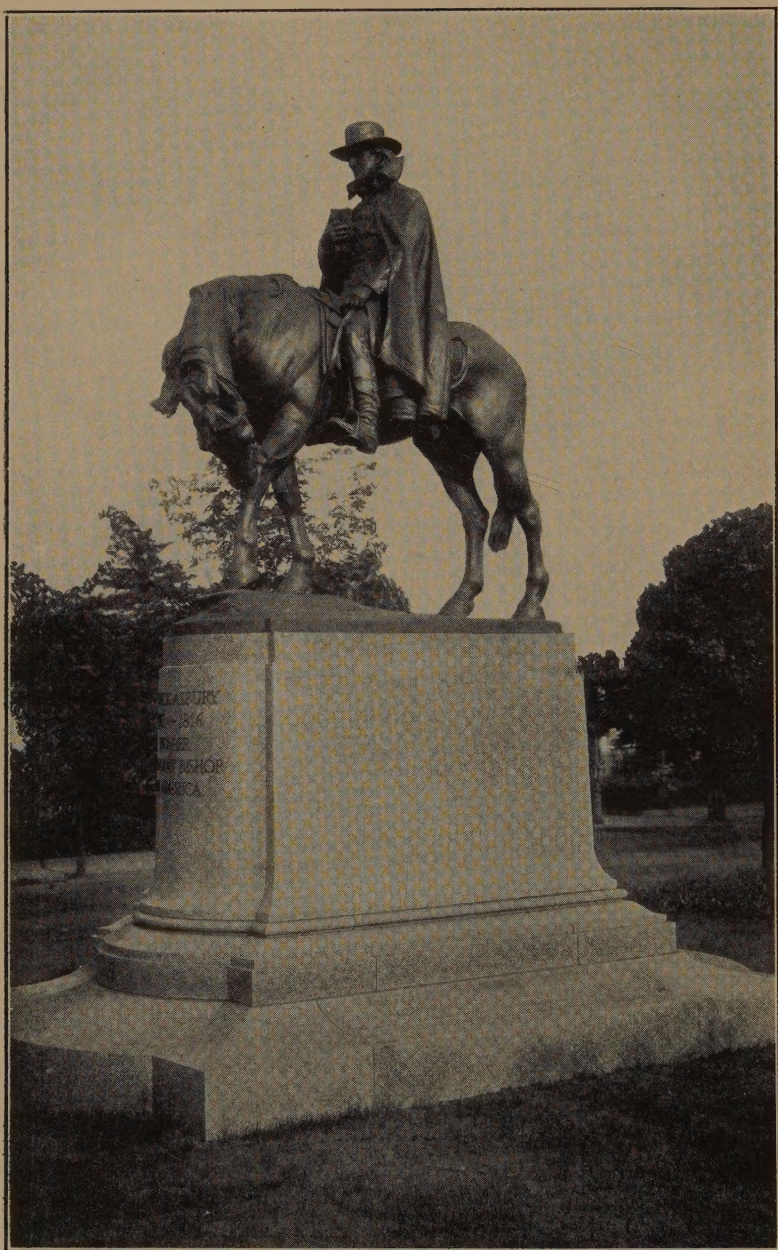
THE FRANCIS ASBURY MEMORIAL ASSOCIATION

PRESS OF THE METHODIST BOOK CONCERN

1925

FROM PRESIDENT COOLIDGE'S ADDRESS AT THE DEDICATION

"What a wonderful experience Francis Asbury must have had, this prophet of the wilderness! Who shall say where his influence, written upon the immortal souls of men, shall end? How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him to receive his blessing! It is more than probable that Nancy Hanks, the mother of Lincoln, had heard him in her youth. Adams and Jefferson must have known him, and Jackson must have seen in him a flaming spirit as unconquerable as his own. How many temples of worship dot our landscape; how many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider! He is entitled to rank as one of the builders of our nation. On the foundation of a religious civilization which he sought to build our country has enjoyed greater blessings of liberty and prosperity than was ever before the lot of man. These cannot continue if we neglect the work which he did. We cannot depend on the Government to do the work of religion. We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counselors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails."



Copyright by Francis Asbury Memorial Association.

The group faces South, at the intersection of Sixteenth and
Mt. Pleasant Streets.

FRANCIS ASBURY IN AMERICA

IT has been a hundred and fifty-three years since Francis Asbury, a young man, slight of frame and serious of countenance, disembarked at Gloucester, opposite Philadelphia, after a boisterous trip of over seven weeks from Bristol, England. He came, a local preacher, to "live to God and to bring others so to do," with such small preparation as he was able to get in a rural school, under a master whose cruelties cut short his school days when a lad of twelve or so. He had no time to finish his schooling in the colonies, but set to work immediately preaching among the few Methodist societies in and around Philadelphia, New York and Baltimore, managing somehow, amid the pressure of increasing labors, to make up in large measure for his lack of a college training, by learning to read the Bible in Hebrew, Greek and Latin, and making himself familiar with history (unconsciously filling a large place in history himself), science, literature and divinity.

Unordained, as were all his associates, he could not baptize or administer the Lord's Supper. He could preach, exhort and pray, hold class and lead prayer meetings and travel wide circuits with many appointments, chiefly at private houses. When he came in 1771 there were only three or four houses of worship belonging to the Methodists, who numbered perhaps five hundred, chiefly from Ireland and England.

Amid indifferent, if not scornful, notice of the older Churches, how were the few tiny altar fires kindled by the Methodists kept alive under the puffs of adversity? By divine protection, of course. They even increased as by miracle. The hand of God must have been with the movement, or it would have been smothered in its infancy. Repent, believe (they could scarce add and be baptized) and be saved, cried the preachers,

and converts flocked to them. Bibles were scarce, hymn books were borrowed, people were scattered and hard to reach, but the movement grew. The services were simple, the preaching plain, the system primitive and unorganized, the rules not many but pointed, the church buildings few, rude, and unadorned, and yet the movement gathered force.

How explain it? They had no commanding preachers, like Whitefield and Edwards and the Tennents. No great scholars, no outstanding leaders, no eminent or wealthy hearers—just plain preachers bearing witness to the power of the Gospel, and common, everyday people as hearers, and yet it spread through cities and towns, through hamlets and settlements, into the wilderness like a strange persistent fire, which neither the scorn of the pharisaic, the opposition of the unbelieving, nor the outbreaks of the rabble could quench.

The rate of increase has not been equaled since Pentecost. The 500 of 1771 became 10,539 in ten years, multiplying itself a hundred-fold every six months in the ten years. It leaped in the second decade from 10,539 to 76,153, showing a net increase of 65,614, an average gain of 6,561 every year, 547 every month and 112 every week. Checked by the O'Kelly secession in 1790-1800, it recovered its prosperity in the first ten years of the next century and doubled itself two and a half times. It achieved its first quarter of a million in 1820, its first half million in 1840, and its first million in 1844; and the great separation of 1844-5 did not end its power of increase.

It was simply illustrating the divine power, operating through men baptized by the Holy Spirit, as at Pentecost, and bearing witness in accordance with the command of their ascending Lord. This power touched and awakened the hearts of men, as of old, so that they cried, "Men and brethren, what must we do to be saved?" This was what added to the Church daily.

The Methodist lay evangelists multiplied their power and manifested a kind of ubiquity by constantly moving from point to point and place to place, preaching daily wherever they could

get a hearing. They were all itinerants; Asbury saw to that; but none ever itinerated as actively or as long as did he himself. He enlarged the circuits from twenty-five or more appointments until the whole country was covered by them. So far from abating his itinerating zeal after he was made bishop, he extended his annual rounds so that they included 5,000 or 6,000 miles of travel, on horseback, mostly, by stage coach between cities, by light carriage, when infirmities required, always moving on the long road—climbing rough mountain paths, threading dim trails through primeval forests, swimming rushing rivers where there were no ferries or bridges, fording muddy creeks—he was the greatest of all the travelers whom the Gospel message or government or trade interests required to move to and fro in the widening land.

The itinerancy, which with irresistible moral force he set in motion, was providentially adapted to the circumstances of the new country in the throes of the Revolution. There was in all denominations a great scarcity of ministers. All the Methodist preachers, who had come from England returned, at the outbreak of the Revolution, except Asbury, who was strongly drawn to the only home that he was ever to know on earth; the ministers of the Church of England likewise deserted their colonial parishes in large numbers; towns and settlements were multiplying despite the rigors of war; the older denominations sent their younger ministers to join the depleted army of Washington and the preparation of educated men to fill vacancies was arrested. The Methodists, with not a single college for the training of preachers, must have failed in the emergency, but for the singular adaptation of the itinerancy to the conditions. In the forefront stood its great leader, full of the Spirit and of power, whose indomitable will caused the few preachers to circulate the more rapidly to make up for the loss in their number. The itinerancy in turn compelled the circuit system. The more competent preachers became the heads of circuits, and the circuits assisted them, and got in the process no mean training in the

school of experience. His own equipment measured up to every emergency and his courage and constancy surmounted every obstacle. Jaded by his never ending journeys, weakened by illness and privations and loss of sleep, his poor complaining body was pushed onward and ever onward in the path of duty by his imperious will, sustained by his unfaltering faith in God and devotion to His cause.

He died March 31, 1816, at the age of seventy-one years, according to his oft expressed wish, before increasing infirmity had interrupted his labors and laid him aside. He was on his way from South Carolina to Baltimore, where the General Conference was shortly to meet, when death overtook him at the house of a friend, in Virginia, and gently released him, both from his bodily ills and his earthly obligations, and ushered him into the larger, fuller life of the Perfect Country.

H. K. C.



Copyright by Francis Asbury Memorial Association.

The Pioneer with his Book and Saddle-bags on his journey.

ASBURY MEMORIAL UNVEILING EXERCISES

DEDICATION OF MONUMENT TO THE PIONEER
METHODIST BISHOP IN AMERICA,
WASHINGTON, D. C., OCTOBER 15, 1924

ON a perfect day of October, with not a fleck of cloud in the sky, a distinguished assemblage was gathered on the triangular plot at the intersection of Sixteenth and Mount Pleasant Streets, to witness the ceremonies of the inauguration of the bronze equestrian statue of Francis Asbury. The plot had been granted by the Government of the United States, and Mr. Frederick D. Owen, of the office of Public Buildings and Grounds, assisted by a detail of sailors from the Washington Navy Yard, had set the grand-stand and accompanying seats accommodating 1,500 or 2,000 for the occasion.

There was a large gathering, consisting of the President of the United States and various officers of the Federal Government, including Lieut. Col. Clarence D. Sherrill, of the Corps of Engineers, U. S. Army. The Ambassador from France and Madame Jusserand were presented to the vast gathering, including not only many citizens of Washington, but representatives of the branches of Methodism of the United States and Canada.

The United States Army Band was present and gave excellent musical selections, and also led the singing of the hymns. A string of code flags over the enclosure spelled the name of Francis Asbury.

At the time set for the beginning of the exercises, 2:30 P. M., Chief Justice E. K. Campbell, of the U. S. Court of Claims, Vice President of the Francis Asbury Memorial Association, called the assemblage to order, as follows:

Chief Justice Campbell: Ladies and Gentlemen: We are about to witness the dedication of the monument to Francis

Asbury. A worthy successor of Bishop Asbury has been chosen to preside during these exercises, and I have the honor and the pleasure of introducing him, in the person of Bishop W. F. McDowell, of the Methodist Episcopal Church. (Applause.)

Bishop William F. McDowell: I am proceeding very temporarily in the absence of Bishop Hamilton, and immediately upon his arrival he will assume the chair. Will you stand, and we will sing together the hymn that is printed upon your program, "Jesus! the name high over all." I think the chorus has not yet come. I will try to start this tune myself. Oh, are you here? (Addressing leader of music.) I beg pardon.

Temporary Director of Music: I am not the chorister, however. I am just a substitute.

Bishop McDowell: Go ahead, then! (Laughter.) (Whereupon, the hymn indicated and printed in the official program was sung.)

Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.

Jesus the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless souls he speaks,
And life into the dead.

Oh that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.

His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry, "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
"Behold, Behold the Lamb!"

—*Charles Wesley.*

Bishop McDowell: Will you remain standing, and join in the responsive service, which will be led by the Rev. Forrest J. Prettyman.

(Whereupon, the Rev. Forrest J. Prettyman, of Gastonia, N. C., led the audience in the responsive reading, the text of which is as follows):

LEADER: How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

People: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

LEADER: Seek ye Jehovah while he may be found: call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and unto our God, for he will abundantly pardon.

People: For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts.

LEADER: We are ambassadors therefore on behalf of Christ, as though God were entreating us, we beseech you on behalf of Christ, be ye reconciled to God.

People: Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses.

LEADER: In stripes, in imprisonments, in tumults, in labors,
in watchings, in fastings:

People: In pureness, in knowledge, in long suffering, in kindness in the Holy Spirit, in love unfeigned.

LEADER: In the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,

People: By glory and dishonor, by evil report and good report; as deceivers, and yet true:

LEADER: As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

People: As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

LEADER: Are they ministers of Christ? I more; in labors more abundant, in prisons more frequent, in stripes above measure, in deaths oft.

People: If I must needs glory, I will glory of the things that concern my weakness.

LEADER: And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

People: Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: For when I am weak, then am I strong.

LEADER: And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets. God having provided some better thing concerning us, that apart from us they should not be made perfect.

ALL: Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame,

and hath sat down at the right hand of the throne of God.

Bishop McDowell: Let us now unite in singing the next hymn upon the program, "Behold the Christian warrior stand." The hymn indicated was sung, as follows:

Behold the Christian warrior stand
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the gospel shod;

In panoply of truth complete,
Salvation's helmet on his head;
With righteousness a breastplate meet,
And faith's broad shield before him spread.

Undaunted to the field he goes;
Yet vain were skill and valor there,
Unless, to foil his legion foes,
He takes the trustiest weapon, prayer.

Thus, strong in his Redeemer's strength;
Sin, death, and hell he tramples down;
Fights the good fight, and wins at length,
Through mercy, an immortal crown.

—*James Montgomery.*

Bishop McDowell: We will now be led in prayer by Dr. E. L. Watson, of Baltimore.

Oh God, we gather in Thy presence to pay tribute to a great hero, by whose works and the vision of whose soul a great achievement has been wrought for the Kingdom of God. For his leadership, for the doctrines and example and spirit that through him have wrought so well for America, and through America for the world, we thank Thee this day. We pray Thee that out of that yesterday, so glorious with achievement, so vital with spiritual power, with the lessons taught by these mighty men of God, shall come a realization of the powers by which the world shall be conquered.

We offer ourselves as a great denomination upon the altar of a new consecration here this day, that to America might be

given that devotedness, that spirit of faith in God, that love of our fellows, and that far-reaching missionary enterprise that includes within its beneficence all the people of the earth. We give ourselves to Thee.

Bless Thou us in all that here shall be done to-day and henceforth, and evermore be with us. For Jesus' sake. Amen.

Bishop McDowell: It gives me very great pleasure to present a lady who has an important part in our making of history to-day, Mrs. Kathryn Watson Van Ness, of Baltimore, who will now unveil the statuary group.

Mrs. Van Ness, the daughter of Dr. E. L. Watson, of Baltimore, was led to the statue by the sculptor, Mr. Augustus Lukeman, and others, and gracefully performed her office, pulling the cord that released the draperies concealing the equestrian statue of Bishop Asbury, amid applause. The U. S. Army Band played "The Star Spangled Banner," the audience rising. A donation of carrier pigeons were released by Mr. W. F. Dismar, of Washington, D. C. The Paul Revere bell in the tower of "All Souls' Church" in Sixteenth Street chimed.

Bishop McDowell: We will now introduce Dr. James R. Joy, the editor of The Christian Advocate, of New York, who will introduce to the audience the sculptor.

ADDRESS BY DR. JAMES R. JOY

MR. CHAIRMAN, LADIES AND GENTLEMEN: When the first thrill of admiration for this work of art has passed, the question arises in every mind—Who did it? What artist was able to take a plain Methodist preacher, and mount him on a tired nag, and start him down the Avenue of the Presidents! (Laughter.) I am to answer that. The sculptor of this statue was, in the first place, a Virginian, (laughter and applause) born in the State whose roads felt more of the foot-prints, the hoof-prints of Asbury's steed, than any other State in the Union, the State in which, at Spottsylvania, Asbury ceased at once to work and to live. It is eminently proper that the sculptor who

has recorded this figure of the man and the horse, and started him on his long road through the centuries, should come from the "Old Dominion." (Applause.) His artistic training was gained in the National Academy of Design, in New York, and in the École des Beaux Arts, in Paris, and for fifteen years he was the pupil, and then the chief assistant, associated with Daniel Chester French, whose masterpiece is in yonder white mausoleum temple by the Potomac. There is no study more fascinating or important for the student than that of portraiture. I have been interested to see that through many of the great portrait statues runs the gift of giving to the world the spirit of the pioneer. Particularly is this true of the work of the present artist. On the custom house in New York stands his figure of Christopher Columbus. In the far West stands his mounted figure of the old scout, Kit Carson. And he is also the sculptor of Professor Henry, whose imagination—whose scientific imagination—passed over the bounds of genius as it was when he first came to it. It was the ambition, we are told, of our sculptor to be a preacher, in his youth. And to-day his ambition is fulfilled. There are sermons in bronze as well as sermons in word. And to-day we have before us the beginning of a sermon on devotion and loyalty to the highest ideals of the Christian Church, and of America; and the preacher is the sculptor whom I now introduce to you—Mr. Augustus Lukeman. (Applause.)

(Whereupon, Mr. Augustus Lukeman rose and bowed his acknowledgments to the prolonged applause of the audience. He elicited laughter by his refusal to deliver any remarks, simply shaking his head and pointing to the statue as his reply.)

The Chairman, Bishop Hamilton: I am now given very great pleasure to present to this audience one who does not need to be introduced, a successor of the man a copy of whose form is seen before us, who, when he saddles his iron horse, travels as much in one week as it took this man a whole year to travel. I take pleasure in presenting my colleague, your resident bishop, Bishop William F. McDowell. (Applause, the audience rising.)

PRESENTATION OF THE MEMORIAL TO THE
UNITED STATES GOVERNMENT

BY BISHOP WILLIAM F. McDOWELL

Colonel Sherrill, in the name and on behalf of the entire family of Methodist Churches, we present, through you, to the Government of the United States this bronze equestrian statue of the Rev. Francis Asbury, pioneer Methodist bishop and prophet of the itinerant's long road. He was a minister of righteousness and mercy, education and religion, citizenship and service, through the South and the North and the West and the East, in the days when the republic was young. His long life was given to the things that are true, honorable, just, pure, lovely, and of good report; and we erect this monument to his memory in the Capital of the nation of which he was one of the builders. And as we present this statue, through you, to the Government, we pledge, in His name, our faithful service to the good of mankind, the maintenance of sound government, right relations between men, and the greater glory of God. (Applause.)

ACCEPTANCE OF THE MEMORIAL FOR THE UNITED
STATES GOVERNMENTBY LIEUTENANT-COLONEL CLARENCE D. SHERRILL, CORPS OF
ENGINEERS, U. S. A.

MR. PRESIDENT, MR. CHAIRMAN, LADIES AND GENTLEMEN :
We are gathered here to-day to do honor to the memory of one of our heroic American figures, the preacher-pioneer whose indomitable spirit has been so splendidly portrayed by the sculptor in the bronze figure now unveiled before us. How fortunate it is that this city was chosen for our great and beloved colonial Methodist Bishop Asbury. He thus becomes one of a group of outstanding figures, representative of all times, who honor

the avenue leading from here to the White House. These notable figures are Andrew Jackson, picturesque and fearless President; Winfield Scott, that incomparable soldier of the Mexican War fame; Dante, the immortal poet of Italy; and Jeanne d'Arc, adored heroine of France. And where could we find a group more truly cosmopolitan or more truly representative of all the ages and all the phases of life? In this exquisite statue by Mr. Luke-man, the Methodists of the country, through the Francis Asbury Memorial Association, have given to the national capital another of the gems of art which do so much to enhance its renown as the most beautiful capital in all the world. (Applause.)

As a member of the Methodist Church, and as a descendant from a long line of Methodist ancestry, dating back to Asbury's time, I have the deepest interest in this honor being done to his memory to-day. (Cries of "Good!" and applause.) It gives me very great pleasure to pay this tribute, because, when I was a boy, I remember so well, at my father's home, many itinerant Methodist preachers who came there to spend the night. (Laughter and applause.) In fact, our house was a sort of general stopping point for all the Methodist preachers in that neighborhood. (Laughter.) And if my recollection is correct, the reputation that a Methodist itinerant preacher had was that they never spared the chickens! (Laughter.) I suppose they still have that reputation! (Laughter.)

In view of the honor that has been done to Washington to-day, and in view of the honor that has been paid to Bishop Asbury by the Methodists of this country, and in view of the honor I feel in being allowed to accept this statue on behalf of the Government, I do, with deep appreciation, hereby formally accept, on behalf of the United States Government, this equestrian statue of Bishop Francis Asbury, preacher, pioneer, organizer, of American Methodism, as a gift to the people and the Government of the United States. (Applause.)

The Chairman, Bishop Hamilton: At a very late hour, a letter was received from the Hon. Josephus Daniels, stating that

he had fully intended to be here, but he has been compelled, by a call in another direction, to go on an important mission, which he could not forego. (Laughter.) This will give me an opportunity to recover myself from last night, as a substitute. (Laughter.) I am not from North Carolina, but I am another Virginian. (Laughter and applause.) I recall that once I had the privilege of listening to the voice and grasping the hand of the Rev. Henry Boehm. He was then more than one hundred years old. He had been the traveling companion of Francis Asbury for five years. His ministry and mine, taken together, will cover, within a decade, the whole constitutional history of the United States. (Laughter and applause.) I presume, therefore, that is why I have been called to preside. (Laughter.)

The letter of Hon. Mr. Daniels was read as follows:

“MY DEAR BISHOP HAMILTON:

“Nothing but an imperative call to California keeps me away from the unveiling ceremonies of the statue of ‘The Prophet of the Long Road.’ I have long desired to see the figure will call men back from indifference to the claims of the at Bethlehem, stand amid the monuments in our national capital. He typifies the heroic era of the republic when old-fashioned religion was made the basis of our new-born national life. His figure will call me back from indifference to the claims of the Ruler of the destinies of men and nations. As his figure stands for all the to-morrows in a place of honor, the fact that on horse-back he rode 270,000 miles and preached 16,000 sermons will be a rebuke to those at ease in Zion and an incentive to ‘spreading scriptural holiness’ in this land.

“What the Methodist itinerant did in Asbury’s day to warm the hearts of men and women lives to-day. Asbury gives distinction to the Church he served. He did more, he set influences in motion that blessed all Churches. He sowed seeds of faith and righteous living that have brought forth a rich harvest of deeds of glory in Church and State.



The National Photographic Co.

President Coolidge delivering his address to attentive thousands. On the right are his military aid, Dr. Carroll, Bishop Hamilton, and his naval aid; second in second row, W. T. Gallier. On the left, Bishop McDowell, Dr. Watson, and Bishops Bristol and Ross.

"Let his example incite all who come after him to hold fast to the ancient landmarks which the fathers have set.

"Sincerely yours,

"JOSEPHUS DANIELS.

"Raleigh N. C."

The Chairman, Bishop Hamilton: We are to have music now from the band, please.

Whereupon, the U. S. Army Band played "My Country, 'Tis of Thee," the audience rising and participating in the song.

The Chairman, continuing: It is a very high honor at any time to present the chief rulers of a state that to-day commands the sympathies, and has before it the appeal of every nation on earth for our help. But when I am called to present a man who is a Christian statesman, whose sympathies are with us in this hour, the honor is even more pronounced. I cannot say he's Methodist, but I will say that he knew the next best thing to do was to marry a lady whose home was in a Methodist house, born of Methodist parents, if I am correctly informed, and trained to a consistent Methodist life! (Laughter and applause.) It's amazing how many other churches come to us for their wives! (Laughter and applause.) I know there's no difference in doctrine. He certainly is in greatest sympathy with us at this hour. I therefore take pleasure in presenting the man whose words will reach farther than those of any other living man on the planet—the President of the United States. (Prolonged applause, the audience rising.)

ADDRESS BY PRESIDENT COOLIDGE

This occasion cannot but recall to our minds in a most impressive way the sacrifice and devotion that has gone into the making of our country. It is impossible to interpret it as the working out of a plan devised by man. (Cries of "Hear! Hear!" and applause.) The wisest and most farsighted of them had little conception of the greatness of the structure which was

to arise on the foundation which they were making. As we review their accomplishments they constantly admonish us not only that "all things work together for those who do good," but that in the direction of the affairs of our country there has been an influence that had a broader vision, a greater wisdom and a wider purpose, than that of mortal man, which we can only ascribe to a Divine Providence. (Cries of "Hear! Hear!" and applause.) A wide variety of motives has gone into the building of our Republic. We can never understand what self-government is or what is necessary to maintain it, unless we keep these fundamentals in mind. To one of them, Francis Asbury, the first American Bishop of the Methodist Episcopal Church, and his associates, made a tremendous contribution.

Our Government rests upon religion. (Cries of "Hear! Hear!" and applause.) It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles, they cannot believe in our Government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism. The history of government on this earth has been almost entirely a history of the rule of force held in the hands of a few. Under our Constitution America committed itself to the practical application of the rule of reason, with the power held in the hands of the people.

This result was by no means accomplished at once. It came about only by reason of long and difficult preparation, often-times accompanied with discouraging failure. The ability for self-government is arrived at only through an extensive training and education. In our own case it required many generations and we cannot yet say that it is wholly perfected. It is of a great deal of significance that the generation which fought the American Revolution had seen a very extensive religious revival.

They had heard the preaching of Jonathan Edwards. They had seen the great revival meetings that were inspired also by the preaching of Whitefield. The religious experiences of those days made a profound impression upon the great body of the people. (Cries of "Hear! Hear!") They made new thoughts and created new interests. They freed the public mind, through a deeper knowledge and more serious contemplation of the truth. By calling the people to righteousness they were a direct preparation for self-government. It was for a continuation of this work that Francis Asbury was raised up.

The religious movement which he represented was distinctly a movement to reach the great body of the people. Just as our Declaration of Independence asserts that all men are created free, so it seems to me the founders of this movement were inspired by the thought that all men were worthy to hear the Word, worthy to be sought out and brought to salvation. It was this motive that took their preachers among the poor and neglected, even to criminals in the jails. As our ideal has been to bring all men to freedom, so their ideal was to bring all men to salvation. (Cries of "Hear! Hear!") It was preeminently a movement in behalf of all the people. It was not a new theory. The American Constitution was not a new theory. But like it, it was the practical application of an old theory, which was very new.

Just as the time was approaching when our country was about to begin the work of establishing a government which was to represent the rule of the people, where not a few but the many were to control public affairs, where the vote of the humblest was to count for as much as the vote of the most exalted, Francis Asbury came to America to preach religion. He had no idea that he was preparing men the better to take part in a great liberal movement, the better to take advantage of free institutions, and the better to perform the functions of self-government. He did not come for political motives. Undoubtedly they were farthest from his mind. Others could look after

public affairs. He was a loyal and peaceful subject of the Realm. He came to bring the Gospel to the people, to bear witness to the truth and to follow it wheresoever it might lead. Wherever men dwelt, whatever their condition, no matter how remote, no matter how destitute they might be, to him they were souls to be saved.

For this work, the bearing of the testimony of the truth to those who were about to be, and to those who in his later years were, sovereign American citizens, he had a peculiar training and aptitude. He was the son of a father who earned his livelihood by manual labor, of a mother who bore a reputation for piety. By constant effort they provided the ordinary comforts of life and an opportunity for intellectual and religious instruction. It was thus that he came out of a home of the people. As early as the age of seventeen he began his preaching. In 1771, when he was twenty-six years old, responding to a call for volunteers, he was sent by Wesley to America. Landing in Philadelphia, he began that ministry which in the next forty-five years was to take him virtually all through the Colonies and their western confines and into Canada, from Maine on the north, almost to the Gulf of Mexico on the south.

He came to America five years after the formation of the first Methodist Society in the City of New York, which had been contemporaneous (Laughter) with his own joining of the British Conference as an itinerant preacher and a Gospel missionary. At that time it is reported that there were 316 members of his denomination in this country. The prodigious character of his labors is revealed when we remember that he traveled some 6,000 miles each year, or in all about 270,000 miles, preaching about 16,500 sermons and ordaining more than 4,000 clergymen, besides presiding at no less than 224 Annual Conferences. The highest salary that he received was \$80 a year for this kind of service, which meant exposure to summer heat and winter cold, traveling alone through the frontier forests, sharing the rough fare of the pioneer's cabin, until his worn-out frame

was laid at rest. But he left behind him as one evidence of his labors 695 preachers and 214,235 members of his denomination. The vitality of the cause which he served is further revealed by recalling that the 316 with which he began has now grown to more than 8,000,000.

His problem during the Revolutionary War was that of continuing to perform his duties without undertaking to interfere in civil or military affairs. He had taken for the text of his first sermon in America these very significant words: "For I determined not to know anything among you save Jesus Christ and him crucified." When several of his associates left for England in 1775, he decided to stay. "I can by no means agree to leave such a field for gathering souls to Christ as we have in America," he writes, "therefore I am determined by the grace of God not to leave them let the consequence be what it may." (Applause.) But he had no lack of loyalty to the early form of American government. When the inauguration of Washington took place April 30, 1789, the Conference being in session, Bishop Asbury moved the presentation of a congratulatory address to the new President. His suggestion was adopted, and the Bishop, being one of those designated for the purpose, presented the address in person, reading it to Washington. How well fitted into the scheme of things, this circuit rider who spent his life making stronger the foundation on which our Government rests and seeking to implant in the hearts of all men, however poor and unworthy they may have seemed, an increased ability to discharge the high duties of their citizenship. His outposts marched with the pioneers, his missionaries visited the hovels of the poor, that all men might be brought to a knowledge of the Truth.

A great lesson has been taught us by this holy life. It was because of what Bishop Asbury and his associates preached, and what other religious organizations, through their ministry, preached that our country has developed so much freedom and contributed so much to the civilization of the world. It is well

to remember this when we are seeking for social reforms. If we can keep in mind their sources, we shall better understand their limitations. (Cries of "Hear! Hear!") The Government of a country never gets ahead of the religion of a country. (Cries of "Hear! Hear!" and applause.) There is no way by which we can substitute the authority of law for the virtue of man. (Cries of "Hear! Hear!") Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. (Cries of "Hear! Hear!" and applause.) They are the result of a Divine grace. I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said: "Christ spent no time in the ante-chamber of Caesar." An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform.

Perhaps, too, there is a lesson in contentment in the life of this devout man. He never had any of the luxuries of this life. Even its conveniences did not reach him, and of its absolute necessities he had a scanty share. Without ever having the enjoyment of a real home, constantly on the move, poorly clad, often wretchedly sheltered, much of the time insufficiently nourished, yet his great spirit pressed on to the end, always toward the mark of his high calling. His recompense was not in the things of the earth. Yet who can doubt that as he beheld his handiwork, as he saw his accomplishments grow, there came to him a glorious satisfaction and a divine peace? No doubt he valued the material things of this life, and certainly they ought to be valued and valued greatly, but he regarded it as his work to put a greater emphasis on the things of the spirit. He sought to prepare men for the sure maintenance and the proper enjoyment of liberty, and for the more certain production and the better

use of wealth, by inspiring them with a reverence for the moral values of life. (Cries of "Hear! Hear!")

What a wonderful experience he must have had, this prophet of the wilderness! Who shall say where his influence, written upon the immortal souls of men, shall end? How many homes he must have hallowed! What a multitude of frontier mothers must have brought their children to him to receive his blessing. It is more than probable that Nancy Hanks, the mother of Lincoln, had heard him in her youth. Adams and Jefferson must have known him, and Jackson must have seen in him a flaming spirit as unconquerable as his own. (Applause.) How many temples of worship dot our landscape; how many institutions of learning, some of them rejoicing in the name of Wesleyan, all trace the inspiration of their existence to the sacrifice and service of this lone circuit rider! He is entitled to rank as one of the builders of our nation. (Cries of "Hear! Hear!" and applause.)

On the foundation of a religious civilization which he sought to build our country has enjoyed greater blessings of liberty and prosperity than were ever before the lot of man. These cannot continue if we neglect the work which he did. We cannot depend on the Government to do the work of religion. We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counselors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails.

I do not see how any one could recount the story of this early Bishop without feeling a renewed faith in our country. (Cries of "Hear! Hear!") He met a multitude of storms. Many of them caused him sore trials. But he never wavered. He saw wars and heard rumors of wars, but whatever may have been the surface appearance, underneath it all our country manifested then and has continued to manifest a high courage, a remarkable strength of spirit and an unusual ability, in a crisis, to choose the right course. Something has continued to guide

the people. (Cries of "Hear! Hear!") No tumult has been loud enough to prevent their hearing the still small voice. (Cries of "Hear! Hear!") No storm has been violent enough to divert inspired men from constantly carrying the Word of Truth. The contests of the day have but been preparations for victories on the morrow. Through it all our country has acquired an underlying power of judgment and stability of action which has never failed it. It furnishes its own answer to those who defame it. It can afford to be oblivious to those who would detract from it. America continues its own way unchallenged and unafraid. Above all attacks and all vicissitudes it has arisen calm and triumphant; not perfect, but marching on, guided in its great decisions by the same spirit which guided Francis Asbury. (Prolonged applause.)

After President Coolidge's speech the Presiding Bishop made the following address:

BISHOP HAMILTON'S ADDRESS

We build monuments to men who do not need them. The man whom we commemorate to-day in bronze and stone is just coming to his own. The world at large—scarcely his own countrymen, outside his communion—had not discovered him, just as Europe had not discovered America. The mistake in both instances is now being corrected. A number of great biographies have been written, as by Briggs in England and Tipple and Carroll in this country, that deal justly with the memory of the great good man. Henceforth, his fame will increase as that of Lincoln has grown, when and where his history is known. For a hundred years, editors of newspapers and writers of literature in general found their heroes in the men of military renown, the men that accumulated great wealth, and the statesmen that had risen to conspicuous stations.

But Henry Adams, the brilliant and intrepid author, has had the temerity to say that the growth and prosperity of this

country was not due to the men who controlled the Government during the first half of the nineteenth century, but in spite of them. Edward Everett Hale called them the Virginia Dynasty. Adams attributed it to Robert Fulton and, like Macaulay, to Eli Whitney; the steamboat and the cotton-gin.

But William Henry Harrison gave precedence to the "circuit riders," "a body of men," he said, "who, for zeal and fidelity in the discharge of the duties they undertake, are not exceeded by any others in the whole world. I have been a witness of their conduct in the western country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty."

Francis Asbury was chief of these pioneers and their supreme ruler. Asbury must be called great, because he laid the foundation of the great Christian empire, of the increase of whose ministry and peace there shall be no end. His great common sense and his holy enduement made of him, measured by the unmistakable results and wide extent of his ministry, the greatest preacher that has invaded the country. One of his biographers has said: "The story of his life is the story of heroic self-sacrifice, and the magnificent campaigns which he has planned and which he so successfully carried out, are without parallel in the history of the world." It is true of him as Bergson said of William James, "No man tried harder to come to grips with the actual."

The twenty millions of communicants that are to be represented shortly at Atlanta are all indebted to his ministry, for he was the minister of the Holy Spirit. His piety was fire shut up in his bones; it had to come out, and once in the open, it bulged too large for boundaries. He was always on a journey. No pent-up chapel could restrain him. He took to travel. He said, "I must ride or die." He printed the map of his ministry with the hoofs of his horse. He trailed with the Indians and men of iron and blood sixty times across the Allegheny Mountains, fording the creeks and rivers at their base when it was

possible, and crossing in row-boat ferries when it was impossible, with his horse swimming behind him. A wealthy farmer once on a black and stormy night came to a colored ferry-man and said, "Sam, I want to go over the river and I've got no three cents." Sam, never moving, sat silently and meditatively. The farmer repeated, "I say, Sam, I want to go over the river and I've got no three cents, and you say nothing." The colored boy then replied, "I was jess thinkin' when a fellow has got no three cents he is jess as well off on one side of the river as the other." But Asbury crossed all streams through all storms and whitecaps with money or without.

He delivered his message in person from the borders of Florida to the penetrable wilds of Canada, and from beyond the Kennebec to beyond the Ohio and the Tennessee in the unsurveyed West, traveling, all told, nearly three hundred thousand miles, seven thousand miles, and in one instance at the rate of eight thousand miles, in a single year. He was preeminently the Man on Horseback.

It is estimated that he preached nearly or quite 17,000 sermons. When he first mounted a horse with his Hebrew Bible, Greek Testament, and Vulgate, as his total library that he carried in his saddle-bags, the whole number of Methodists in the country was reported to be three hundred seventy-one; when he laid down his commission, having, on a journey, dismounted from his horse to die, there were more than two hundred thousand communicants that had enjoyed his fellowship and it was estimated that there were four million persons that had composed the Methodist congregations.

He was a veritable Richelieu for organization and discipline.

He was the John Wesley of the Western World. Anticipating every great benevolent organization of the church, he had planted them wherever his horse stopped.

Great man that he was, it took the Capital of the republic most fittingly to commemorate him with the monument.

The Chairman, Bishop Hamilton: Now we will have the

privilege of seeing and hearing the man who conceived the idea which is realized at this hour. He presented it first to the General Conferences of the various Methodist Branches of the United States and Canada. He has diligently pursued all the Methodist bodies and all of us particularly who are at the center, during almost ten years. The war intervening, disturbed all our plans. The many calls for money and the increasing expenditures have made it necessary to delay, but never to be a failure. It's a very great pleasure for me at this time, and an honor, to present to you Dr. H. K. Carroll, who will now address you. (Applause.)

ADDRESS BY H. K. CARROLL, LL.D.

THE WORK OF FRANCIS ASBURY

Mr. President, Mr. Chairman, Ladies and Gentlemen: I feel very much like asking, at the beginning, that old question—What shall the man do who cometh after the King, or the President? (Laughter.) Bishop McDowell: Why, go on? Dr. Carroll: The way is not easy and I fear I cannot follow it very closely.

Bishop Asbury was one of that modest company of heroic souls who build larger than they know. He did not consciously aspire to greatness, but he achieved greatness though he did not call it that. He did not know he was a man of talent, and perhaps he was not, but he developed such qualities of mind and heart, and wrought so wondrously that posterity yields him the tribute of genius.

When he came to America in 1771, a young lay missionary, he had no particular promise of usefulness. He was not an Oxford graduate like John Wesley, he had but a meager training for his work, as he confessed, and there was no college here where he could complete it. Moreover, he was retiring and modest and hesitated to preach to the sailors on the voyage. There were no Methodist societies here strong enough to pay

salaries, but his requirements were of the simplest and his capacity for work unbounded. It was his hunger for work and his devotion to duty that made his life one of great achievement and rare heroism. He never had an appointment for more than a year, but he did not give up the itinerancy; he never had a parsonage, but he did not cease to preach; his support never reached a hundred dollars a year, but it was enough even for his episcopal needs; he was sick most of the time, but he did not ask for retirement. (Laughter.)

Ever straitened for time and often weakened by ailments, he did not drop any of his duties, but was ever with his faithful horse on his lengthening rounds, preaching nearly every day, often several times a day, holding conferences, ordaining and stationing itinerants, writing daily to his preachers and in his *Journal*; editing books, minutes, discipline, hymn-book for publication, and establishing seminaries and academies, day schools and Sunday schools.

When Asbury came to the New World, with the avowed purpose "to live to God and to bring others so to do," he found few scattered companies of Methodists, with no leader, no organization and no ordained preachers. He, himself, was not appointed to leadership by John Wesley until after all the other missionaries had returned to England. What Asbury did to persuade others to observe the rules of Wesley, in changing appointments every six months, in refraining from breaking the ecclesiastical order by ordaining themselves and administering the sacraments, was of great value in maintaining a semblance of unity, until the Revolutionary War brought independence to the American colonies. The breaking of political bonds also broke ecclesiastical bonds, and John Wesley, with real statesmanship, promptly advised American Methodists to form a separate organization and sent Bishop Coke and others to present his plan for the acceptance of the Americans and to ordain them.

This work, accomplished in a few days at the end of 1784, by Asbury and a few Methodist preachers, was in a sense like

that which Washington and his company of patriots did in inaugurating the Government of the United States. The Methodist Episcopal Church was brought into existence in Baltimore, with a form of government, an order of discipline and with an episcopacy modeled on the type of that of the Primitive Christian Church. Professor Humphrey tells us that Methodism was the first religious body in the United States to work out for itself an independent national form of organization. This seems all the more remarkable since Methodism was not then a church on either side of the ocean, but only a movement within the Church of England. John Wesley never ceased to be a member of that church. Neither the Protestant Episcopal, nor the Roman Catholic Church, which had for centuries a complete organization in Europe, seems to have been able to secure one here as promptly as the Methodist organization which had neither bishop, elder nor deacon.

Francis Asbury was made deacon, elder and bishop, in a day, as it were, and accepting these triple honors modestly from his American brethren resumed his interrupted itinerancy. He writes of preaching to a congregation in which were many who "came to hear the man who rambles through the United States." And that is what Asbury did from the time he landed here until the time he died. He rambled over the United States. He went everywhere. It was characteristic of him that laying aside none of the duties he had been performing as a lay preacher, he simply added thereto the burdens of the episcopacy and became more energetic as an itinerant, if possible, than before. And I venture to say that not one of his episcopal successors has equalled him in his itinerant labors, and none of the Government scouts or couriers surpassed him in annual mileage. And I venture to say that no one of his successors here has ever done as much itinerating work as did Bishop Asbury! (Laughter.) And neither did the government scouts nor Senators travel over the country and make as large an annual mileage as did this man.

On his way to America he wrote: "If God does not

acknowledge me in America, I will soon return to England." He never returned. In forty-five years spent in the saddle as the most persistent itinerant Methodism ever had in the New World, his qualities as a leader and a worker give him preeminence among those sons of men who have gladly become his followers.

He had great patience, not popularly regarded as one of the brilliant virtues, but nevertheless one of sterling worth. And no man can be truly great in church or state or in any other line of achievement who has not great patience. Asbury, more even than Wesley, was under such remarkable self-control that he could bear misrepresentation without angry response. He writes that he rose from his knees to read a bitter letter, and at once returned to his knees, a good way surely to reach a soft answer. All that he said about an abusive letter from Wesley was, "A bitter pill" from an old friend. (Laughter.) The old friend made amends. One who can control himself under provocation can control others. He is fitted in that one respect to be a great leader.

Some say he was autocratic. Perhaps he was. But so are great soldiers, rulers and editors, who say the last word and expect to be obeyed. (Laughter.) Bishop Asbury was himself under superior direction and felt that he had an infallible commander, and had the right to exact obedience in His Name.

He asked none of his preachers to do what he was unwilling to do himself. He received without demur the support (he never had a salary) they received themselves—at first \$65 a year, later on \$80. Moreover, he was ever sympathetic with the sufferings of the preachers and gave of his own garments and sold his watch more than once to meet their needs.

He never set himself above his co-laborers, but was ever one of them. An American in conviction and feeling, he loved and labored for the people and sought to promote intelligent apprehension of civic duty, obedience to law and order, and all the virtues which religion inculcates. May we not agree that Francis Asbury was a religious leader and worker of such



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Fine residences surround the monument in the Northwest division of the National Capital.

power and an American patriot of such worth, that this monument may appropriately stand here in memory of his achievement? (Applause.)

The Chairman, Bishop Hamilton: One of the most pathetic incidents that I remember in all my history was when a Confederate soldier had come back to his home in the North, and fell into the embrace of another brother who had fought in the Union Army. What a day that was! What a day it will be when all the churches in Methodism alone shall have consummated this great family union as a brotherhood of men under the Fatherhood of God! (Applause.)

Now I am about to introduce a brother who represents the next largest communion of followers of Wesley on the planet, a brother who is the representative bishop of his church, and who resides in this country, but to my certain knowledge travels all over the world. I have tried to put my finger on him, and he wasn't there, a great many times. He carries danger in his name, but love in his heart—Bishop James Cannon, Jr. (Laughter and applause.)

ADDRESS BY BISHOP JAMES CANNON, JR.

When, in the future days, our children shall walk up this broad avenue and shall come face to face with this Man on Horseback, their attention will be immediately arrested, for this rider and this horse are like unto none other monument in the capital of our great country. There are horses as large, as strong, as well built, horses with rearing head, with flashing eye in the very act of rushing to the charge, and on these horses there are seated great generals with sword in scabbard, or with sword unsheathed, waving aloft, beckoning their followers to advance, but this horse is worn and weary, telling the story, written in the pose of its body, of thousands of miles traversed through dense forests and over rugged mountains. And this Man on

Horseback has truly his sword in his hand, but it is "The Sword of the Spirit—the Word of God."

And as the sword in hand proclaims the reason for the monuments to great military commanders, so the reason for the monument to this man is the sword in his hand—the invincible Word of God. That was the weapon used by the Captain of our Salvation in his conflict with the devil. Thrice did he draw that sword from its scabbard and declare, "It is written," and from that writing of God, from that verdict, there was no possible appeal. And so, with this weapon of the Prince of Peace, this Man on Horseback went forth conquering and to conquer.

If we seek for an adequate explanation of the life of this man, it will be found in a short passage taken from the book which he is clasping in his hand. Doubtless, as the prophet wended his way on the long road, he read over and over again the thrilling record of the Acts of the Apostles, and especially the story of the journeyings of Paul, the great apostle to the Gentiles. And when the road was rough, the swamps were deep, the fords were dangerous, the mountains were high, the sun was hot, or the wind was cold and biting, and there were rain and snow and sleet; when the country was new and hostile Indians were all around; when no shelter was near, not even a cabin; no bed but his cloak; when food was uncertain and coarse and scanty, this man must often have repeated to himself, "In journeyings oft, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things which come upon me daily, the care of all the churches." As indicated above, the attitude of this Christian hero in all of these varied testing experiences can be explained by one passage: "But none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy and the ministry which I have received from

the Lord Jesus to testify the gospel of the grace of God." Now that sweeping declaration of loyalty, of unswerving devotion to a great purpose made by St. Paul, must have echoed and re-echoed in the soul of this apostle of the New World. And how accurately and how adequately it explains the many years of ceaseless endeavor, unchecked, undiminished by any hardship or affliction, until indeed the life itself wore out, given as none too dear a prize that he might finish his course with joy.

Why should this man surrender his ease, his comfort, endure hardness and wear away his life? Because Francis Asbury was a good soldier of Jesus Christ. To him the vital, the controlling, the great essential fact in his life was the ever-present leadership of his Master. To him the Kingdom of Heaven was an absolute monarchy. He had a King called Jesus. And he had received his commission directly from the King. And he gladly accepted his Master's own test of genuine love: "If ye love me, keep my commandments." He had heard his Master say, "Follow me," and it was the all-absorbing aim, the consuming purpose, the joy of his life to follow in His footsteps. It is not an easy way, sometimes it is steep and rocky and thorny, and yonder pathway leads directly through Gethsemane, and into the hall of mocking and scourging, and a little further on the cross rears itself against the sky, and this earthly life must be laid down. Shall he go that way? Can he not go another, an easier, a less rugged, a less dangerous, and reach the goal? So timid, hesitant, doubting souls may reason. But to the great soul of Francis Asbury, there was only one important question: "Which way is the Master leading? That way I go." He had heard his Master say, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." "The Son of Man has come to seek and save that which was lost." Had not man been lost, there would have been no ministry of Francis Asbury. But he had in his heart the picture of his Lord seeking and saving the lost in every age, in every clime, not the lost Jew, the lost Samaritan, the lost Greek, the lost

Roman, the lost Frenchman, the lost German, the lost Anglo-Saxon, the lost American, not the lost white man or red man, or black man, or yellow man; not the lost rich man, the poor man, the beggar, the ignorant, the educated, the high or the lowly born, but seeking and saving everywhere—all lost men.

Here we have the key to the life of our hero. He had an unwavering, an immovable conviction that a course had been assigned to him by his Lord, a ministry to testify to lost souls the gospel of the grace of God. What the carrying of that message, the preaching of that gospel of the grace of God has meant to stabilizing and strengthening the foundations of our great nation, in its early days, is known only to God. But as we look to-day upon this monument, the supreme lesson of the hour is that as in the days of Asbury, so to-day, our country sorely needs men of conviction, men of vision, men of courage, men of faith, and above all, men of that genuine sacrificial spirit, who, recognizing the moral, spiritual needs of those around them, will give themselves unreservedly, whole-heartedly, as did Francis Asbury, to a life of ministration and service for their fellowmen of every race, of every color in every land. And may their number be multiplied a thousand fold as the years go by.

Bishop McDowell: I have asked Bishop Hamilton to allow me a very great privilege, which I am sure you would want me to take. We are highly honored this afternoon, in our ceremony of commemoration, in the presence of the Ambassador from France and Madame Jusserand. (Applause.) And I have very great pleasure in asking them to rise, that you may proudly greet them: (Applause, the audience rising.)

The Chairman, Bishop Hamilton: Do not move, please. I want to ask the audience to remain until the very close of the religious service. You have done so admirably out of your interest in the occasion. Let us adjourn decently, and in order, as we scripturally shall close this exercise. Now, Black Harry had a reputation, you know, as a preacher that in a way exceeded

that of Asbury himself. It would not be proper at this time to close this exercise without having a representative of his race participate; so I ask now the Rev. Bishop I. N. Ross, of the African Methodist Episcopal Church, to lead us in the closing prayer.

CLOSING PRAYER BY BISHOP I. N. ROSS

Oh, Thou great and eternal God, our Father, we are awed into reverence in our approach unto Thee. We bless Thee; we praise Thee; we adore Thy great and excellent name for all the riches of Thy grace. We thank Thee for the Gift of Thy dear Son, our Saviour; for the person of the Holy Ghost, our teacher and sanctifier; for Thy revealed will to us in the blessed Bible; for the Christian Church; for the preached Gospel; and for all the agencies that Thou hast ordained for the betterment of the condition of the world; for the uplift of humanity and the salvation of immortal souls.

We thank Thee for this hour, for what it suggests to us. We praise Thee for the distinct contribution that has been made to our blessed republic through the Gospel of Jesus Christ. And in this tribute to the memory of one of Thy servants, we are assembled here to-day.

Oh God, we thank Thee that as a republic we can boast humbly of being the greatest republic on the face of the earth. And as we meet to-day, and hear from our Christian executive, the chief and head of this great nation, that governments can never grow in excess of the Gospel, can never rise above the influence of that blessed Word, the call of God unto salvation, Oh, Lord, we thank Thee for this Christian man.

We thank Thee for the life and work of the great and illustrious character here extolled to-day—Francis Asbury. We pray that the day may now come when the influence of the Gospel may grip this nation, as enunciated by Asbury and Wesley and their successors in office, when every man and every woman shall

rise to acknowledge the Fatherhood of God and the universal brotherhood of man.

Hear us, oh Lord, in these, our petitions. Forgive us all of our sins. Bless our land and nation. Put Thine arm of protection about those in authority, and grant that the day may come when we shall recognize one Lord, one faith—saving faith, and one patriotism of fire and the Holy Ghost.

These blessings and all others, we ask in the name of Him who loved us and gave His own life to redeem us, Christ, our Saviour. Amen.

The Chairman, Bishop Hamilton: Just remain standing, please, and the band will lead us in the Doxology, after which one of the most venerable and yet one of the most active of the resident clergymen of the Baltimore Conference will pronounce the benediction—the Rev. C. W. Baldwin, D.D.

Whereupon, the U. S. Army Band accompanied the audience in singing the Doxology.

BENEDICTION PRONOUNCED BY C. W. BALDWIN,
D.D., OF BALTIMORE, MD.

“The grace of our Lord, Jesus Christ; the love of God, the Father; and the fellowship of the Holy Spirit be with you always. Amen.”

GENERAL MEETING, TUESDAY EVENING, OCTOBER 14th, 1924

AS the ceremonies of dedication of the monument were to be held in the open air, at the site, at the corner of Sixteenth and Mount Pleasant Streets, Wednesday afternoon, and were to be restricted to about an hour, a general meeting was planned for the previous evening when representatives of various Methodist and Methodistic bodies and of the Federal Council of the Churches of Christ in America could be heard without pressure of time.

The assemblage comfortably filled the spacious auditory when Bishop McDowell, President of the Francis Asbury Memorial Association, introduced Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, as the chairman of the evening. The capacious platform and altar were filled by officers of the association and by speakers of the evening, and other distinguished individuals.

A vested choir of fifty voices, provided by the Church, had charge of the music and led in the singing of the hymns, which Charles and John Wesley had written. The first hymn in all Methodist hymn books ever published was sung, "Oh, for a thousand tongues to sing," and prayer was offered by the pastor of the church, Rev. W. A. Lambeth, and then, after the choir had sung an anthem, Bishop Cannon, in a brief, appropriate address, spoke of Francis Asbury as "the head of a group of churches, bound together by a common doctrine and a common message in essential unity" and expressed the hope that in the near future they might see an even closer cooperation.

Bishop Bell, Senior Bishop of the Episcopal Board of the Church of the United Brethren in Christ, told eloquently in his address of the close and friendly relation of Bishop Otterbein,

founder of the Church of the United Brethren, with Bishop Asbury, destined to be the father of the great Methodist flock on this side of the Atlantic, and how glad he was to take part in the consecration of the Methodist head to the episcopacy at the Christmas Conference. Bishop Bell spoke of Bishop Asbury as a "torch lighted in heaven that burned out on earth, an embodiment of New Testament Christianity in its most dynamic form." Asbury and Otterbein shared the same experience of a vital Christian consciousness, and we should pray that we might follow in their train.

Charles Wesley's hymn, "O Love Divine, what hast thou done?" was sung and Bishop Hamilton was drafted to fill a vacancy caused by the absence of Bishop Breyfogle, of the Evangelical Church, founded by Rev. Jacob Albright, recently happily reunited after a quarter of a century's separate life as the Evangelical Association and the United Evangelical Church. Albright was for a time a local preacher serving under Asbury among the German speaking people, but at that time it was thought the German people were not destined to be numerous, and Asbury felt that the resources for support were not sufficient to venture the organizing of a non-English branch of Methodism. Bishop Breyfogel was to have spoken for this prosperous and united body, but through some misunderstanding failed to appear.

Bishop Hamilton had only a few minutes' notice in which to gather his thoughts, but he had been working and speaking for the monument with enthusiasm and success, and his general familiarity with the character and work of Asbury and the salient points of his personality, enabled him to speak not only with great readiness but with acceptability, of the man who had laid with such wisdom and devotion the foundations of American Methodism, and had lived to see the realization of his expectations in the growth of the plant rooted so firmly in American soil.

The absence of General Superintendent Chown, of the

Canada Methodist Church was not foreseen by him until too late even to give due notification. This Son of Thunder, who has done so much for Methodism across the Northern Border, gave his prepared address for insertion in the proper place in the proceedings.

Bishop Jones, of the African Methodist Episcopal Zion Church, delighted his large audience with his eloquent address on "Black Harry," the eloquent companion of Bishop Asbury, who could enchain audiences with as great skill as the Bishop whom he was pleased to serve. Bishop Jones spoke with ease and fluency, exemplifying the magnetic influence of that early Negro Methodist, who though he might stumble once or twice in conduct, came through to the end triumphant in Christian character as in oratory.

The last address of the evening was delivered by Dr. Charles S. Macfarland, as representative of the Federal Council of the Churches of Christ in America, of which he has been executive secretary for so many years. Offering his felicitations to Methodism so happily united to do honor to its common founder in America, he spoke of the advance which is being made in federation and cooperation in the Protestant group, which the General Council has so gladly led.

After the singing of another Wesley hymn (one of John's), "How happy is the Pilgrim's lot," with the Doxology and Benediction, the audience dispersed in the happy mood of a well-spent evening.

GREETINGS FROM THE CHURCH OF OTTERBEIN, ASBURY'S FRIEND

ADDRESS OF BISHOP WILLIAM BELL, D.D., OF THE UNITED
BRETHREN IN CHRIST

This occasion can but immediately deepen our sense of obligation to God for the gift to the world of Francis Asbury, who as a mighty and unselfish leader flamed as a torch

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lighted in heaven and burning out on the earth. No age ever needed the light that fell from the life of Bishop Asbury more deeply than our own, now being tortured and weakened by sub-Christian movements of various sorts, all of which movements carry mischiefs and confusions. The tasks of Christianity were probably never as challenging as now, for it is evident to all thoughtful people that our civilization simply must be delivered from the present status by the Divine vitalization. These are days in which ecclesiastical organizations are being thoughtfully reapprased and searched for service power. Whatever else we may well recall from the life of Francis Asbury, we will reach determination at once to the effect that he embodied New Testament Christianity of the most genuine and dynamic sort. He sensed the Kingdom of God on earth made up of spiritually transformed souls. He exemplified an unearthly urgency and earnestness in promoting the Kingdom he visioned within his own holy soul. He gathered to his fellowship from all environing groups, the souls who shared in the illuminations that fired his deepest spiritual consciousness. His catholicity of spirit is forever the confirmation of his Christ-begotten passion. Forbidding weather, the difficulties and privations of travel, the imperfectly wrought church life and organization, all combined to make the work he had outlined for his achievement extremely exacting, but could not bring to pause the passion of his great and mighty life. As we memorialize his exemplary life and moving personality, what are the lessons that he and this occasion would have us gather to our deepest souls? We are well assured that the commingling of the spirits of Francis Asbury and Philipp William Otterbein was not accidental. Rather we must account for it in the sweep of their souls as they shared in a common and distinguishing Christian experience. Theirs was more than a conventional faith, for with them the springs of life were freshened to overflowing. They knew the rushing mighty winds of the Pentecost and so were borne onward with consuming zeal. With them the providence of God was more determining than

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their own volitions and plans. They were moved by the other than self contacts until they considered not their lives dear unto themselves. They arose into a unity that overdomed denominational separateness that they might know and prove to the full the Lordship of Jesus over all. The organic unity of Protestantism was probably not in their minds, but they found out how souls can flow together in a unison more authentic than mere organic unity might be. Led on by our fathers we are agreed here and now to exalt the headship of Jesus over us all. We pray to be changed into His likeness that we might win many to know Him in salvation and righteousness.

General spiritual consciousness is the requisite before ecclesiastical efficiency. Church organization may be dry, dead, and barren, as the body without the spirit is dead, being alone. Working and service efficiency is the objective of all ecclesiastical organization, and such reconstruction as this principle shall indicate we are friendly to, as we shall fondly hope. The supreme spiritual consciousness exemplified in Asbury and Otterbein was a fullness to overflowing that is forever imperative and essential. Certain elements and aspects in life are optional and elective, while others are fundamental and vital. Under the nurture of this great occasion and taught by its enshrined personalities, may we find the fundamental and the determining. Many aspects of a human career pass away under the pall of time. When a human spirit identifies fully with Jesus that human spirit becomes the ally of God and is glorified forever. That glorification our sainted Asbury and Otterbein have secured, and they secured it through loyalty to Jesus. May we have the wisdom and the courage to follow in their trail. In 1758 and 59 Otterbein was leading in a mighty spiritual awakening in Tulpehocken and other Pennsylvania communities, while Wesley and Whitefield, having completed their mission in the South, had returned to Europe. At that particular time there were no Methodist preachers in America.

Mr. Asbury arrived in New York in 1771, and on May

4, 1774, the very day on which Mr. Otterbein entered upon his work in Baltimore, Mr. Asbury and Mr. Otterbein first met. Mr. Otterbein at this time was in his forty-eighth year and Mr. Asbury was in his twenty-ninth. Both of these great men had yielded to the same mighty truth and to the same Almighty Lord. They had the same profound experiences and they preached the same transforming gospel. Mr. Asbury was then nominally a member of the English Episcopal Church, as Otterbein was of the Reform Church. In the soul of each of them, rising to a suitable human beginning, were the holy energies that afterward found expression in American Methodism and in the Church of the United Brethren in Christ. April 28 and 29, 1775, Mr. Asbury made the following entry in his journal: "Mr. Otterbein, the Dutch minister, accompanied me to I. O's, where we had a blessed and refreshing season. I dined with Mr. Otterbein, the minister mentioned above, and spent the afternoon with him and Mr. Schwope. They both appear to be sincerely religious and intend to make proposals to the German synod this year, for the reformation of the Dutch congregations." June 18, 1776, he wrote: "Returned on Wednesday to Baltimore and spent some time with Mr. Otterbein. There are very few with whom I can find so much unity and freedom in conversation as with him."

The first Methodist General Conference met in Baltimore, December 25, 1784. Mr. Asbury was ordained deacon the first day of the conference, by Dr. Coke, an elder ordained in the Church of England. On the following day Dr. Coke, assisted by two elders, ordained Mr. Asbury to the office of an elder. On the day following the above, at the request of Mr. Asbury, Mr. Otterbein assisted Dr. Coke in the consecration of Mr. Asbury, as the first Bishop of the Methodist Episcopal Church in America. Our United Brethren work was in many sections, and especially among the German-speaking people, some years in advance of Methodism. This was true in Pennsylvania, Maryland, and Virginia. Methodism began its work in America by

the use of the English language. When Methodist ministers, preaching in English, reached the communities where the United Brethren evangelists had done their work, they were especially welcomed. The Methodist leaders believed the use of the German language would be of short duration. Mr. Asbury was an unmarried man, and the Methodists of the time preferred unmarried ministers for reasons that were satisfactory to them. The friendly relations existing between our church fathers have interest to us all to-day. In behalf of the Church of the United Brethren in Christ, I offer you our love and congratulation. We would walk with you the way of faith, and love, and service, so that the ends of the earth may know Him.

Bishop Asbury further referred to our Bishop Otterbein in the following words: "Preeminent among these is William Otterbein, who assisted in the ordination which set apart your speaker to the superintendency of the Methodist Episcopal Church. William Otterbein was regularly ordained to the ministry in the German Presbyterian Church. He is one of the best scholars and greatest divines in America. Now his sun of life is setting in brightness. Behold the saint of God leaning upon his staff, waiting for the chariots of Israel."

Our fathers occasionally conferred as to closer relations and agreed upon what was called "Terms of Accommodation." At that time the Methodists did not consider entering the German field and the United Brethren did not contemplate entering the English field. This view did not take into account the great developments that have come on since then. Both bodies have found it necessary to operate in both the English and the German language in fulfilling manifest destiny. It, however, appears both feasible and fitting that we should be parties to a "treaty of amity, friendship, and cooperation." We are cooperating abroad and why may we not do so at home?

The relations between Bishop Asbury and Bishop Otterbein were warm and cordial to the end. They have entered the final fraternity, and we would carry on in the bent and spirit that

actuated these men of God. Bishop Asbury often preached in Bishop Otterbein's church in Baltimore. In 1786 Bishop Asbury entered the following in his Journal: "I called on Mr. Otterbein. We had some free conversation on the necessity of forming a church among the Dutch, holding conferences, the order of its government and so forth." As a part of the great household of faith earnestly desiring to follow the pillar of cloud by day and the pillar of fire by night, we beg to journey on with you, waiting only in His will.

WORDS FROM ACROSS THE NORTHERN BORDER

ADDRESS BY S. D. CHOWN, D.D., GENERAL SUPERINTENDENT
OF THE METHODIST CHURCH OF CANADA*

The address began by expressing the debt of obligation that Canadian Methodism is under to the Methodism of the United States of America. Among the personalities cited as gifts to Canada were Paul and Barbara Heck, William Losee, the first itinerant, Freeborn Garrettson, the first presiding elder in the Maritime Provinces, Nathan Bangs, and Bishop Elijah Hedding, who left an indelible impress upon Canadian Methodism and secured independence for our connection.

After these came the great Asbury himself. He was a warm friend of the work in Canada. Perhaps his sympathy with this part of the British Empire, and the refugees from the South who formed a leading portion of its population, dated from the time when he too was a refugee in Delaware during two years of the Revolutionary War. A loyal American he was, but like many another Methodist of those times, he had his loyalty questioned and his motives misunderstood. More likely, however, his missionary vision and passion for itinerant evangelism had most to do with his warm-hearted regard for the needs of the

* General Superintendent Chown, who could not be present, supplied his address by request of the Corresponding Secretary.

"Canadian Mission Field." Ever "He yearned toward the skyline, where strange roads go down."

In his day Canada supplied a substitute for modern mission territory in foreign lands. It is said he never assigned a man to the Canadian field. He always called for volunteers, and only volunteers were appointed to that distant and arduous task. This volunteer system may account for the fact that there were so many giants in the Canadian work in those days. Among them were Darius Dunham, Thomas Whitehead, Lorenzo Dow, Sylvanus Keeler and the saintly Calvin Wooster, who, when his voice was destroyed by the ravages of tuberculosis, preached in a whisper to the conviction of sinners and the perfecting of the saints.

The great bishop yearned always to visit the mission field in Upper Canada, for a mission field it surely was, but, self-supporting from the beginning. In their first petition for a minister the early settlers included a promise of his support. Asbury's official duties, his travelings oft, and the care of all the churches hindered him reaching our country until old age had overtaken him. Finally, however, in 1811, he crossed the River Saint Lawrence, having had very severe experiences and many mishaps during his journey north. He proceeded west on horseback, preaching everywhere as he went. He travelled the route of the earliest Methodist itinerants, along the north shore of Lake Ontario. The journey was a triumphant procession. People flocked to see him, to hear him, to kiss his hand, and to receive his benediction. Indeed his very presence was felt to be a benediction. The visit of the apostolic Asbury is given place by historians of Canadian Methodism as one of the happiest occurrences in the life of our Church.

On the other hand, Canadian Methodism is proud of the contribution which it had been privileged to make to the strength and prosperity of the Methodist Episcopal Church. The names of some of your leaders spring at once to memory, such as Bishops Fowler, Berry, Warne, Nicholson, Chancellor Flint of

Syracuse University, and Dr. Hugh Johnson—also Dr. Allan MacRossie, my erstwhile Sunday-school scholar, whose rise to honor and usefulness amongst you I have watched with increasing delight. Besides these, a glittering galaxy of other Canadian lights bestud the horizon of American Methodism.

The effect of all this interweaving of Methodist life across the invisible border line has been wholly in the interests of international understanding, and has been a large factor in the maintenance of unbroken peace between us for more than a century of years.

In 1817 an American Conference met on Canadian soil near the very spot made sacred by the life of Barbara Heck. Down through our history that gathering has been known as the "Revival Conference." In every session the spirit of God was manifestly present in convicting and converting power, and when its official sessions closed, the flame of spiritual fire was carried far and wide until, for many miles around, every hamlet and backwoods settlement was ablaze with revival glory. This revival largely accounted for the fact that until there was a numerous immigration of alien nationalities, Methodism could claim one-third of the population of the Province of Ontario.

Again in 1820 the Methodist Episcopal Conference was held in Lundy's Lane, on the very scene of one of the most stubborn battles of the foolish war of 1812-15. In the ordination class of twenty were men who with equal patriotic fervor fought each other in that unfortunate strife. Realizing anew their oneness in Christ, and in the larger patriotism of the Kingdom of God, they were so overcome with emotion that, according to the record, "they wept in each other's arms."

So may every last trace of animosity perish between these two great branches of the Anglo-Saxon race, to whom the peace of the world has been committed by the Providence of God.

Kipling describes Canada's relation to the motherland in the words:

“Daughter am I in my mother’s house,
But mistress in my own.”

In the same words Methodism in Upper Canada recognizes her relation to the Methodism of the United States, and fervently prays that the United Church of Canada may be granted unending fellowship in the Ecumenical Methodist family of which the United States forms so conspicuous a part. The national flags of our two nations are of different patterns, but their colors are the same.

“So let their varying folds unite,
And form in heaven’s light
One arch of peace.”

BISHOP ASBURY’S TRAVELING COMPANION,
BLACK HARRY

ADDRESS BY BISHOP E. D. W. JONES, OF THE AFRICAN
METHODIST EPISCOPAL ZION CHURCH

It is interesting in reviewing the history of Methodism in this country to learn just how important a part Negroes, or colored people, played in its formative period. Negroes part of 1768, led the subscription list with the sum of thirty pounds to build the first Methodist meeting house, Negro servants, who were so poor that they only had a single word for a name, also subscribed. “Rachel” gave nine shillings and “Margaret” seven shillings. It does not say Rachel who, or Margaret what, but we learn that they were girls hired to take care of the preacher’s house; and that they were colored servants is confirmed by having recorded only their first names. One of your first historians says, “Their subscriptions I consider the greatest of the whole catalogue.”

In Mr. Wesley’s Memoirs we read, November 29, 1758, “I rode to Wadsworth and baptized two Negroes belonging to Mr. Gilbert, a gentleman lately come from Antigua. One of

these is deeply convinced of sin; the other rejoices in God, her Saviour, and is the first African Christian I have known."

In Bishop Asbury's Journal we read of his interest in Negroes, or Africans, as he calls them, and we are at once impressed that in the transplanting of Methodism in America, it was the avowed purpose of the fathers and pioneers in preaching the gospel of the Kingdom to fellowship every creature. In 1794, Sunday, July 29, he says: "I preached at the new African church." Wednesday, February 25, 1795, he says, "We had a love feast for all the Africans." In 1796, at Charleston, S. C., Wednesday, February 3, he says, "I had nearly 250 of the African society at the love feast. Oh my God, display thy power!" Livingstone Creek, N. C., 1803—Tuesday, February 8, Bishop Asbury says: "I met the people of color, leaders and stewards. We have 878 Africans and a few whites in fellowship."

In Philadelphia, Saturday, June 2, while Bishop Asbury was riding to Radnor, "his little Jane," a horse, was horned by a cow and lamed. He says, "She is done forever for me, but it may be for the best, I am unwell and the weather is bad." On Sunday morning, he continues:

"I desired Isaac James to ride thirty miles going and coming to purchase me another 'little Jane' at \$80. He did so. I came to Philadelphia and found that Richard Allen had bought me a horse for \$90, so I had two."

Richard Allen was the first colored man ordained by Bishop Asbury, and the founder of the A. M. E. Church, so prominent in the spiritual life of the Negro to-day.

I have said all this that I might get to "Black Harry," Bishop Asbury's Negro servant. His real name was Harry Hosier. He was perfectly black, small in stature, unable to read, and by some was pronounced the greatest Methodist preacher in America. He was directed to accompany Bishop Coke on his very first Episcopal tour. At different times he acted as driver for the carriage of Bishops Asbury, Coke, and Whatcoat, and also Free-

born Garrettson, but your historians say, for we were not writing history then, "that he excelled all his masters in popularity as a preacher; sharing with them in their public service not only in the black, but also in white congregations."

Lednum, in his history, relates on a certain occasion at Wilmington, Delaware, where Methodism had not yet become popular, a number of the citizens who had but a moderate opinion of the body, came to hear Bishop Asbury. Old Asbury Chapel at the time was so full that they could not get in, and they stood outside to hear the Bishop's sermon; which, at its close, they complimented highly, saying: "If all the Methodist preachers could preach like the Bishop we should like to be constant hearers." Some one replied: "That was not the Bishop, but the Bishop's servant, Black Harry."

It was frequently the case, since the people wanted to hear the gospel, and since the gospel has no color, that Harry took his master's place in the pulpit. Black Harry preached so well and acceptably that it helped Bishop Asbury in that it gave him a higher place in the estimation of the people, for they reasoned that if the servant were such a preacher, what must the master be?

Bishop Asbury's policy was to use gifts and talents from whatever source he could secure them, to plant the Methodism that the struggling nation so much needed. He cared little for a black skin, he did not despise his servant because he was a servant, but he gave him an opportunity to prove his matchless gifts. Bishop Asbury acknowledged that the best way to obtain a large congregation was to announce that Harry would preach. Bishop Coke writes, under date of November 29, 1784, "I have now had the pleasure of hearing Harry preach several times. I sometimes give notice, immediately after preaching, that in a little time he will preach to the blacks; but the whites always stay to hear him. I really believe he is one of the best preachers in the world—there is such an amazing power attending his word, though he cannot read; and he is one of the humblest creatures I ever saw."

Oh, what a compliment! What an epitaph! Greatness and humility, the likeness of Christ.

It was not a question with either Bishops Asbury or Coke as to what should then be done with the Negro, Black Harry, but they used his gifts, used his power, appropriated his magnetism, incorporated his zeal and enthusiasm into our working constitution, put him on the program of our activities, gave him a place in God's cause and let him sweep on in irresistible attractiveness with God's gifts. Methodism is not a color-blind church, and it cannot retain any semblance of its original identity, if, in its triumphant march through the ages, it falters at the legacy of universal brotherhood bequeathed by the consecration and exalted idealism of the fathers.

There is a sad story, however, to relate of Black Harry, and still even here he gives evidence of a retention of the true character. Because of the liberal times in which he lived, and because he was not safeguarded by the Volstead Act, which owes its constitutional place largely and wisely to Methodism, Black Harry toppled over the wine cup. He fell, but he was made of the material that could not and would not stay down. The historian says, "that by the help of Divine Grace he struggled manfully with his temptations, was restored to the Divine favor, resumed his public labors."

He was a man though held down by temporary checks. And all chains around the real man are but temporary. Such sterling qualities have no place in the dust. Greatness of soul, humility of heart and effective activity cannot remain forever crushed. It will come up and out, for these are the possessions of Jehovah, and amid enslavement and oppression, they will seek contact and union with the fount of their source.

So Black Harry died in the faith in Philadelphia, Pa., in the year 1810. His body was borne to the grave by a great procession of admirers, both black and white.

And so ends the story of the remarkable character who gave Bishop Asbury the divine opportunity similar to that given Christ

by His Father: "Master, who did sin, this man, or his parents, that he was born blind (black)?" Jesus answered, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

I close by using the language of the great character we honor here tonight: He was in New York in November, and on Sunday, November 18, 1801, at his preaching service, he says: "To see the poor Negroes so affected is pleasing. To see their sable countenances in our solemn assemblies and to hear them sing with cheerful melody their Redeemer's praise, affected me much and made me ready to say: 'Of a truth I perceive that God is no respecter of persons.'"

GREETINGS FROM THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

SUMMARY OF ADDRESS BY THE REV. CHARLES S. MACFARLAND,
D.D., GENERAL SECRETARY OF THE FEDERAL COUNCIL
OF THE CHURCHES OF CHRIST IN AMERICA

It would be entirely inadequate and inappropriate to consider this memorial occasion as one to be connected solely with one Christian denomination. While Francis Asbury was a Methodist, both in ecclesiastical relation and in temperament, he belongs to-day to all the churches and they all unite in grateful sympathy and appreciation upon this occasion.

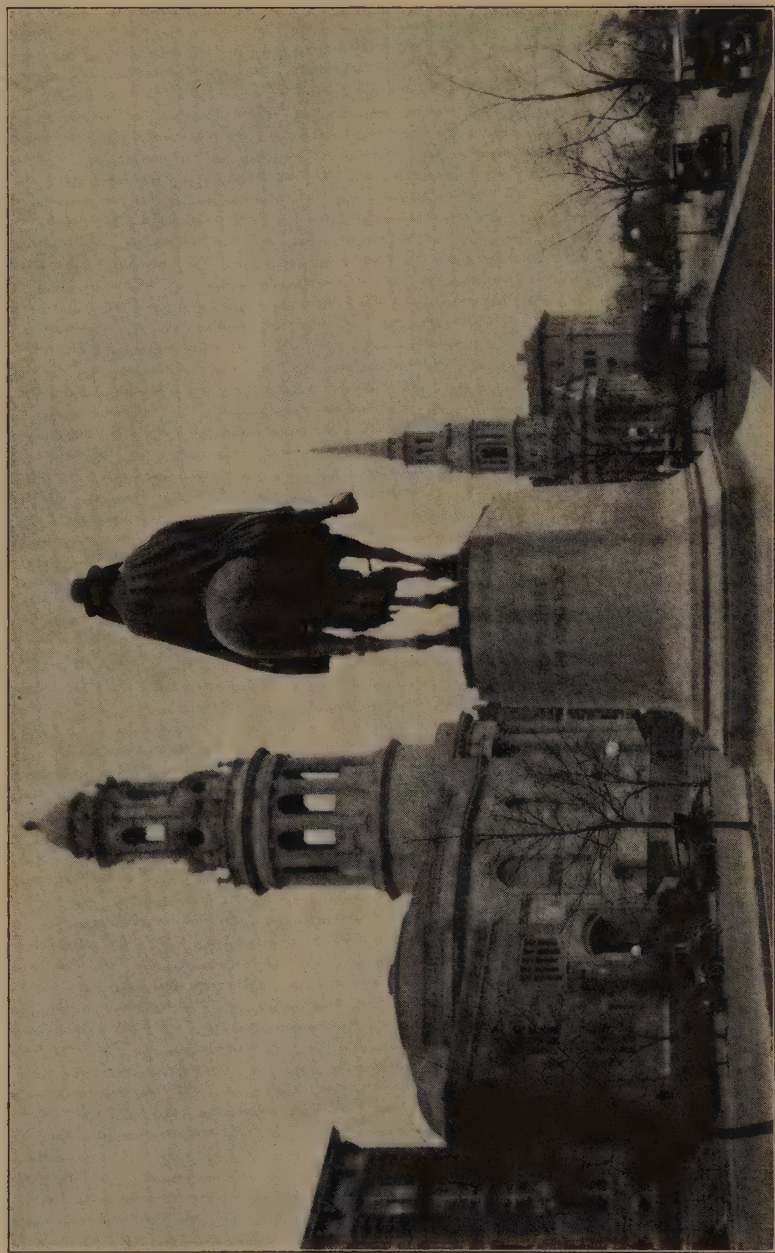
It is, therefore, fitting that the Federal Council of the Churches of Christ in America should speak for all the churches in a tribute to this great pioneer of religion. The churches have all become the inheritors of his work and influence. Many structures of faith have been erected on the foundations which he laid.

It is also fitting because of the great contributions of personnel and power in the cause of Christian cooperation through the Federal Council of the Churches of Christ in America which

have come from the Methodist Episcopal Church of which he was the great pioneer. His successors, imbued by his spirit, have become the possession of all the churches and the Federal Council has rejoiced in the faithful and earnest service of men like Frank Mason North, Bishop E. R. Hendrix, Bishop William F. McDowell, William I. Haven and a multitude of others who have given to Methodism a large place in the common service of all the churches.

There is another reason for the appropriateness of the participation of all the churches in this historical event. Henry Ward Beecher on one occasion startled a meeting of ministers by declaring that he was a Calvinist and then he added with his rich humor, "I am the kind of Calvinist that John Calvin would be if he were living to-day." After reading, a few days ago, the life of Francis Asbury, in which he bore witness of a spirit of catholicity equal to the intensity of his particular convictions, I am sure that, if Francis Asbury were living to-day, we should find him among the leaders of the Federal Council and the cooperative movement of Christian service.

I rejoice, therefore, that this Memorial so appropriately placed here at our National Capital is not a mere symbol of denominational significance, but one which bears witness to the foundations of our common faith, our common experience and our common service, and I bring to Dr. Carroll and his associates the warm greeting not only of the Administrative Committee of the Federal Council of Churches, but, without any hesitation, the hearty, sympathetic gratification of all the twenty-eight communions united in the Council.



The National Photographic Co.

The well-mounted prophet on his long road, the Baptist Memorial Church (Roger Williams) on his left and All Souls Unitarian Church in front.

THE STATUE, THE PEDESTAL AND THE INSCRIPTIONS

THE bronze group weighs five thousand five hundred pounds and was cast by the Roman Bronze Works, of Brooklyn, New York, in what is known as the "Lost Wax Process." This method was used by the ancient Assyrians, Egyptians, Greeks, Romans, also in modern times. Upon the sculptor's model is made a mold of plaster of Paris. Into this mold there is placed a deposit of wax as thick as the bronze is intended to be. The mold is then closed and filled on the inside with a nucleus or core of plaster of Paris, brick dust mixed with water. When this is done the thin wax deposit or reproduction of the sculptor's model, together with the core which is deposited inside of the wax reproduction, is covered with a composition consisting largely of silica, plaster and brick dust.

This composition enables the mold to stand a high temperature of about 15,000 degrees, which is necessary to melt the wax deposit, leaving a space the thickness of the "lost wax" which had been placed within the silica mold and its core. The mold and its inner core having been secured in position by bars of iron, or bronze, which pass into it through the external part of the mold, the mold is then placed in an oven, remaining there until all the wax is melted. Then it is placed into a pit where it is packed with a composition of earth allowing a space for small vent holes and gates and funnels through which the melted metal is poured. This consists of ninety per cent copper, seven per cent tin, and three per cent zinc. This alloy, known as Standard Bronze, is brought to about 15,000 degrees heat, being carefully mixed so as to be uniform. Then the great moment has arrived of pouring the hot mixture from the crucible into the funnels allowing it to flow into the space once occupied by the lost wax.

When the mass has cooled, the mold with cast is taken from the pit, the mold of silica, together with the core, is removed, and the bronze casting is cleaned, the seams removed and the vent holes made by the bronze bars which held the core in place are closed up, and the casting is completed.

The granite pedestal is from the quarries of Deer Island, Maine, weighs fifty-five tons, and rests upon a foundation of concrete.

The pedestal carries the following inscriptions in bronze letters:

1745

FRANCIS ASBURY

1816

PIONEER METHODIST BISHOP IN AMERICA

In the rear:

THE PROPHET OF THE LONG ROAD

On the left:

IF YOU SEEK FOR THE RESULTS OF HIS LABORS YOU WILL
FIND THEM IN OUR CHRISTIAN CIVILIZATION.

On the right:

HIS CONTINUOUS JOURNEYINGS THROUGH CITIES, VIL-
LAGES AND SETTLEMENTS FROM 1771 TO 1816, GREATLY
PROMOTED PATRIOTISM, EDUCATION, MORALITY AND
RELIGION IN THE AMERICAN REPUBLIC.—ACT OF CON-
GRESS.

A TRIBUTE TO ASBURY AND TO THE GROUP

"The fifteenth horseman has come to Washington.

"This is subject to correction. He may be the sixteenth, and one of the others is a woman. But the fact of a new horseman is clear—one of the clearest things among the beauties of Washington.

"I saw the horseman plodding, at sunset, where thronged streets converge, and on him and on his horse was the weariness of long roads so difficult that love of gain would drive no man to the end of them. Zeal of the spirit had sustained this man

where strength of the flesh would fail. And for him the end of the road was not yet—nor ever, until it should lead him and all men to the safe portal of the Father's house of many mansions.

"You may see him when you will. He will stand there while the centuries flee into the past, his reins dangling loose, the mire of forest roads on his wrinkled boots, his old saddlebags puffed with the scant effects of the wilderness wayfarer. Always he will hold his Book to his breast, a finger between the pages. And always his poor, tired old horse will bite at a pestering fly on his left knee.

"For this is a man more enduring than men, 'the prophet of the long road' whose work never ends. It is Augustus Luke-man's statue of Francis Asbury, the pioneer preacher of Methodism, the circuit rider idealized, the bishop whose see was the forest and whose charges were the little settlements wide sun-dered in it.

"Here is one of the few equestrian statues in Washington—and I believe in the world—that seem to live. It stands in one of the finest sections of the capital, where Harvard Street cuts across the confluence of Sixteenth Street, Columbia Road, and Mount Pleasant Street. From this triangle there Francis Asbury preaches endlessly, and more eloquently than ever he preached from the pulpit of a log church in the wilderness.

"Dead these hundred years and more, he proclaims the gospel of love to all who pass that way with eyes that see. One could wish to be rid of the suspicion that, stanch Wesleyan as he was, he still proclaims sectarianism too. It seems probable that he does. The location of the statue indicates it.

"At that mingling of many streets other denominations have built monuments in the form of edifices. The new All Souls Church of the Unitarians stands there-away, the finest of its kind in America. And hard by Asbury stands the National memorial of the Baptists, the new Immanuel Church. If there is sectarianism in stone and bronze, I believe that the patient figure on the

back of a tired horse is a more eloquent advocate than the towering spires.

"Yet there is unity too in Asbury's posthumous sectarian plea. Methodists of the Churches North and South, Methodists of the Church Protestant, Methodists of the Church African—all of these contributed of the money that bought the statue. It is one of the few enterprises in seventy years in which all branches of Methodism have cooperated. But somehow those of us who are not Methodists wish that we might have been admitted to this communion.

"All of that, however, is apart from what I meant to write. I want to speak of this simply as an equestrian statue among the many equestrian statues in Washington. A great deal has been written about those statues by persons who know much of sculpture and nothing of horses. Probably it is not amiss that something be written by one who knows a little of horses and nothing of sculpture.

"Of the fifteen equestrian statues in Washington that I can count—I may be overlooking some—this one of Asbury is the only one not a military figure. And, with a single exception, this horse is probably the only bronze horse in Washington which is quite all a horse should be—a natural and appropriate horse for the purpose served. The exception is that of Joan of Arc in Meridian Park, and the Joan statue does not belong peculiarly to Washington. It was borrowed from France, being a replica of the work of Paul Dubois which stands in front of Rheims Cathedral." (From an article by Dickson Merritt in *The Outlook* of New York, April 22, 1925.)



Copyright by the Francis Ashbury Memorial Association.

The group stands on a triangular plot belonging to the Federal Government.

THE FRANCIS ASBURY MEMORIAL ASSOCIATION

THE Association was organized May 18, 1915, by the Ecumenical Methodist Commission, representing the Methodist bodies of America, to promote the observance of the centenary of the death of Bishop Asbury, October 31, 1816.

Associated with this observance was the thought of an equestrian statue to be erected in Washington. A plan of exercises in Annual Conferences and churches on the Sunday preceding, or the Sunday following the anniversary was suggested, at which offerings might be made for a monument.

Who first thought out the idea of putting Francis Asbury on a bronze horse in Washington? This may be difficult to determine. Frequent mention was made of such a program in Baltimore. Among the earliest to express such purpose was the Rev. Charles W. Baldwin, D.D. The Rev. C. D. Bulla, while pastor at Trinity Methodist Episcopal Church, South, in that city, caught the note and through him action favorable to such a scheme passed the General Conference of that church in 1914. It was not, however, until the Methodist Historical Society of New York took action, that the Francis Asbury Memorial Association was formed. The immediate suggestion which inaugurated the enterprise was an address delivered in Washington, D. C., by the Rev. E. L. Watson, D.D., of the Baltimore Conference. It is needless to say that the active agent in bringing about the organization of the Association was Dr. H. K. Carroll, the President of the New York Historical Society.

The exigencies of the World War, with its "drives" for funds, interrupted the appeal for the statue and delayed the raising of the apportioned amounts until 1924.

The officers chosen at the beginning have continued to serve, except the President. When Bishop Cranston, the first President, retired and left Washington, William F. McDowell, resident bishop, was elected as his successor.

The churches represented in the Association are as follows: Methodist Episcopal, Methodist Episcopal, South, Methodist of Canada, Methodist Protestant, Free Methodist, African Methodist Episcopal Zion, Colored Methodist Episcopal.

The Association was incorporated under the laws of the United States, in the District of Columbia, February 10, 1921, as follows:

WILLIAM F. MCDOWELL, President,
EDWARD K. CAMPBELL, Vice President,
HENRY K. CARROLL, Corresponding Secretary,
EDWARD L. WATSON, Recording Secretary,
WILLIAM T. GALLIHER, Treasurer,
FRANCIS T. LITTLE,
JOHN R. HAWKINS,
E. V. REGESTER,
HERBERT F. RANDOLPH.

By the adoption, February 19, 1919, of Senate Joint Resolution No. 107, which was signed by the President on his brief return from Paris to Washington, Congress authorized the Fine Arts Commission to select a site for the Asbury Monument. At the request of the Association, the Commission designated Plot 309B, at the junction of Sixteenth and Mt. Pleasant Streets.

The Mother Church of Great Britain and Ireland, the Wesleyan Methodist, and the Primitive and other Methodist bodies of England, through their Presidents, were invited to send representatives to the dedication in Washington; but could not do so owing to the fact that the fall months are the busiest of the year. They wrote their regrets, expressing their high estimate of the great work accomplished by Francis Asbury, and their wishes for the continued prosperity of his numerous followers in America and the other continents.



AUGUSTUS LUKEMAN, the SCULPTOR

The Francis Asbury Memorial Association feels that it was most fortunate in being able to secure the services of so competent a sculptor as Augustus Lukeman, to produce the equestrian group which honors the memory of the Founder of American Methodism. Mr. Lukeman was born in Richmond, Va., January 28, 1870. He studied in the Academy of Design, New York, and in the School of Fine Arts, Paris, and was a pupil of Daniel Chester French.

Among his more important works, besides the Asbury Group, are those of "Kit" Carson, Trinidad, Colorado; Gen. David McM. Gregg, Reading, Penn.; "The Honor Roll," Prospect Park, Brooklyn, New York; "The Soldier's Monument," Red Hook Park, Brooklyn, N. Y.; "The Women of the South," Raleigh, N. C.; "The Aviator's Memorial," Washington, D. C.; Gen. Shepherd, Westfield, Mass.; The Soldier's Memorial, Pittsfield, Mass. He is now at work on the proposed Confederate Memorial on Stone Mountain, Atlanta, Ga.

In June, 1925, Dickinson College, Carlisle, Penn., conferred on Mr. Lukeman, in recognition of his "distinguished service to art and beauty, to what is at the same time beautiful and strong," the honorary degree of Doctor of Humanities, L.H.D.

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